



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be objected that *multitudo* is a concrete noun, whereas *milia* is not. But it is clear that *milia* represented to the Roman mind a much more concrete conception than *thousand* does to us, for Caesar frequently applies adjectives directly to it without the interposition of another noun, as, for example, *Bellum Gallicum*, II, 4: "hos posse confidere armata milia centum."

On the other hand, it is perfectly obvious that *milia*, like every other cardinal numeral, may be followed by a true partitive genitive, in a case where the two words plainly do not refer to the same number of objects. But it must be equally obvious that this is not the same construction as where the following genitive merely names the objects enumerated.

GEORGE DUMAS STOUT

LAKE FOREST COLLEGE

ANTIGONUS AND THE HOMERIC AUTHORSHIP OF THE *THEBAIS*

Wilamowitz in *Homerische Untersuchungen*, p. 353, says: "Antigonos von Karystos im Wunderbuche citirt als homerisch die *Thebais*." It is to be noted that this brief sentence asserts two things: first, the *Thebais* is quoted; second, it is quoted as Homeric. This is repeated in Christ-Schmid.

The quotation to which Wilamowitz refers is in xxv.

δθεν δῆλον καὶ δ ποιητὴς τὸ θρυλλούμενον ἔγραψεν.
πουλίποδος ὡς τέκνον ἔχων ἐν στήθεσι θυμόν,
τοῦσιν ἐφαρμόζειν.

The only possible reason for assuming that these words are regarded as Homeric is found in the words δ ποιητὴς. Just thirty-four lines previous there is a verse from Hesiod in regard to the polyp, yet the name of the poet is not given, but as the verse is in the *Works and Days*, the authorship is not in doubt.

Athenaeus vii. 317, A, has a quotation based on the passage in xxv, but says the name of the author is not known.

The only reason that Wilamowitz assigns it to Homer is found in the use of δ ποιητὴς, which is no reason at all, for although that phrase is used generally in regard to Homer, it is because Homer is regularly the only poet quoted.

Professor Howes has shown, *Harvard Studies*, VI, 153 ff., that hardly any poet but Homer is quoted by Plato; and Kenyon, *Jour. Hel. Studies* (1919), pp. 1 ff., says that of the papyrus fragments found in Egypt 270 are Homeric, while all the other classical writers previously known furnish but 200, and Demosthenes, who is second, has but 30, while Plato comes third with only 20.

Although Homer is pre-eminently the author quoted by Plato and would thus be δ ποιητὴς, he is not the only poet to have that title, for in the *Laws* 901A, Hesiod is referred to simply as δ ποιητὴς, with no other limiting word, but there can be no doubt that Hesiod is meant, for the quotation given is in the extant works of that poet.

I have found other passages where the words "the poet" could not refer to Homer, but other evidence is unnecessary, for this single use of δέ ποιητής in Plato is sufficient to prove that no arguments can be based on the simple phrase without supporting evidence.

There is no reason for believing either that this passage in Antigonus is from the *Thebais* or that it was assigned by him to Homer.

The presumption is that it is from Hesiod, but as Athenaeus could not name the source, the author is likely to remain unknown.

JOHN A. SCOTT

NORTHWESTERN UNIVERSITY

THREE LINGUISTIC HEIRLOOMS

In the spring of 1916 I paid a visit to the thatched-hut village of Colle di Fuori, which lies about halfway between Palestrina and Rocca di Papa. While there I met the village schoolmaster, who, after telling me that some of the old Roman funeral customs still survived among the peasants, called my attention to three Latin words which had not been elbowed aside by the Tuscan. I give them, with the schoolmaster's suggestions as to their etymology: *cra* (<*cras*) = *domani*, 'tomorrow'; *cilli* (<*nec ulli*) = *nessuno*, 'no one'; *iterza*, in which one recognizes *tertius* and the Roman method of computing both ends, = *ieri l'altro*, 'day before yesterday.' It seemed to me that these forms were worthy of making a matter of record.

EUGENE S. McCARTNEY

NORTHWESTERN UNIVERSITY

THE DATIVE WITH CERTAIN COMPOUND VERBS

From time to time attention has been called to the dire results attending the use of the well-worn rule to the effect that "many verbs compounded with *ad*, *ante*, *con*, *in*, *inter*, etc., govern the dative."

If any teachers are still inclined to trust to this rule without further qualification, they will find food for thought in Nepos, *Hannibal*, chapters 10 and 11.

In that brief passage the "rule" applies once (*eis praecipere*). The "exceptions" are as follows:

<i>adiungere (nationes)</i>	<i>conspicere (naves)</i>
<i>adoriri (navem)</i>	<i>constituere (aciem)</i>
<i>colligere (serpentes)</i>	<i>convocare (classiarios)</i>
<i>collocare (castra)</i>	<i>illudere (Cretenses)</i>
<i>committere (proelium)</i>	<i>inire (rationem)</i>
<i>concitare (risum)</i>	<i>interficere (hunc)</i>
<i>conicere (serpentes)</i>	<i>interficere (regem)</i>
<i>conicere (vasa)</i>	<i>irridere (eum)</i>
<i>consequi (id)</i>	<i>opplere (naves)</i>
<i>consequi (salutem)</i>	<i>opprimere (eum)</i>
<i>conservare (res)</i>	<i>sustinere (vim)</i>